2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

585 and is unable to touch cooking utensils and causes her family
[114] inability to take part in ceremonies as does a woman after child-birth is definitely untrue and is vigorously contradicted by my informants. After a short period her husband is invited by her family and with a companion he comes and takes her to his house and thereafter she lives there.

[587] Of the two ceremonies, mu:rta and sammanda, the latter ceremony is performed at every marriage. The former can be performed for a woman only once in her life, however many times she marries, and so is not done when she remarries. For a man, on the other hand, it is performed each time he marries. Consequently, if a widower marries a widow, the mu:rta is performed for him alone and on the following day the sammanda is performed, giving the woman rights in his sib.

114 In giving this account of the institutions and ceremonies of Coorg marriages I have in many places tacitly corrected previous accounts, especially that given by Richter. On examining his description it was found that very many of the details as given by him were vigorously contradicted by my informants. It has not seemed necessary to draw attention in most cases to the discrepancy between my account and his. My account has been carefully checked with a number of Coorgs of some age and experience and from a number of localities within the large district whose institutions I have described. It will be found, I think, that wherever my account and Richter's disagree, mine may be accepted as correct.

115 The main part of the information presented was furnished by Mrry. K. Calappa Avl., retired sub-magistrate and additional sub-judge, Mercara, Coorg, to whom I must record my gratitude for this and for the linguistic information which he gave me
● 124 freely over a period of eight months in 1936-37. His information
114 was supplemented for this paper by many conversations with other Coorgs and by attending and making notes at several weddings to which I was hospitably invited.

Appendix I.

Readmission of a woman to her father's sib.

586 If a widow wishes to marry a man of a different sib from that of her
587 first husband, or if, as happens rarely, she wishes because of ill-treatment
614 to return to her father's house, a ceremony of readmission to her father's
796 sib and renunciation of all claims to a part in her first husband's sib is necessary. After all arrangements have been made, a formal ceremony (called kalkupara kaypē 'the ceremony of the pebbles') takes place at the nellaki of her first husband's house. Representatives of the two sibs and the aruvēs of the two sibs gather. The movable property of the woman, her clothes, etc., are brought to the nellaki. The parties separate into two lines as in the sammanda, and the aruvē of the woman's sib
[534] says: daṇḍu kaḍe na:ḍo:mu:illavē nu:bendu: aggiṇaruvēnu: ea:lu kāṭi nindira:.